

THE REHEARSAL.

An Address to Mr Hoadly, shewing,

1. How I came to be Convinc'd, even against my Interest.
2. How we have taken our Notions of Government from the Heathen.
3. How they Supply'd the want of Divine Authority in Government.
4. When Converted to Christianity they became Jure-Divino-Men.
5. How Unreasonable that we shou'd follow them as Heathens and not as Christians.
6. That Monarchy was Instituted as a Form to all Nations.
7. The Wisdom of God Justify'd in this.
8. Even Common-wealths stand not on the foot of the People. Ther never was a Popular Government truly so.
9. The greatest Security of the People is under Monarchy.
10. The Hearts of Kings in the Hand of God.
11. No greater Security upon Earth. The Remedy of Rebellion worse than the Disease of Tyranny.
12. We call the first Age of Monarchy, the Golden-Age.
13. How Mr. Hoadly may be my Greatest Benefactor.

SATURDAY, May 15. 1708.

(1.) **Y**OU say well Mr Hoadly, that if God had Appointed any Particular Form of Government, you wou'd Certainly Conclude it was the Best that cou'd be for Human Society. No doubt the Inference is Just and Rational. And it was this very Thought that Prompted me to make the most Diligent Enquiry that I could into the Original of Government in the World, how Instituted, and by what Authority. And it was my Interest as well as yours, to have gone into the same Notions of Government as you have done. But the Flagrancy of Fact from Scripture as well as Reason, Determin'd me, against all this Byass, to that side of the Question which lies furthest from the World as to me.

(2.) For the first Institution of Government appear'd as Plain in Holy Scripture as the Creation of Man. And the Mobb Notion of the Independent State of Nature (upon which all Popular Government is Founded) vanish'd as a Dream, and a pure Figment of Heathens who knew not the Beginning of the World or of Man. Some fancy'd the World to have been from Eternity; and Fabl'd Showers of Men dropping down from the Clouds, or Springing up out of the Earth, from Dragons Teeth, without Fathers or Mothers, or whatever Extravagant Fancies came into their Heads! And these cou'd see no other Original of Government but the Consent of the People.

(3.) And then again, because Government, in the very Nature of the thing, do's Suppose an Authority more than Human, for the same Power that can Oblige, may likewise Dissolve that Obligation, so that Men might ever free themselves from Government, if it had no Higher Authority than that of Men: Therefore the Heathens, to Supply this, made their Kings to have been Begotten by some God or other, and so to be Above meer Human Race.

(4.) But as soon as these Heathens Embrac'd Christianity, and had the Light of the Holy Scriptures given to them, they Immediately forsook all these False and Foolish Notions of Government, whose Authority they then saw came from God alone, and on which only Account Obedience was due to it for Conscience sake; for Nothing under God can Bind the Conscience.

Thus these Heathens, by becoming Christians, became likewise Absolute Jure-Divino and Passive-Obedience-Men, and not only Preach'd it, but gave up their Lives for it.

(5.) And how Unworthy a Christian and Unreasonable did it appear to me, to take the Original of Government from these Wild Notions of the Heathen, that had no Foundation, either in Fact or Reason; to Magnify them thus while they were Heathens and in Gross Ignorance, and take all

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our *Precedents* from them; And then to *Ridicule* and *Expose* them, when they became *Christians*, as a *Company* of *Passive Obedience Fools*, as our *Modern Wits* call those *Ancient Greek and Roman Martyrs* for this as well as other *Doctrines* of *Christianity*! But recur with *Triumph* to their *Testimony* while they were *Heathen*, and *Quote* them as the *Noble Assertors* of *Liberty* and *Property*, and the *Generous Maintainers* of the *Rights* of *Mankind*, in their *Original* and *Free-Born State* of *Nature*!

This seem'd to me a *Running back* from *Christianity* to our *Ancient Paganism* again. Therefor I took *Pains* to search the *Originals*, and must *Believe* the *History* of the *Creation* of the *World*, of *Man* and of *Government*, as it is told us in *Genesis*; which besides its *Authority* with *Christians*, is the most *Ancient Book* the *World* can shew.

(6.) But I know, Mr. *Hoadly*, you will not *Deny* its *Authority*. And therefore speaking now to you, I will say no more upon that *Head*. But it now only *Remains*, whether I have *Rightly Deduc'd* the *Fall* of *Government* in my *first Volume*? which you will find under the *Proper Heads* in the *Index*. And particularly, whether *Monarchy* was not the *first Institution*? And whether there was any other *Sort* of *Government* in all the *Earth*, till the *Mutiny* of the *Grecian Common-wealths*? And consequently, whether *Monarchy* was not that *Form* of *Government* which *God* *Appointed* to all *Nations*? And whether *God* did *Allow* men that *Liberty* to *Alter* and *Change* this *Form* at their *Pleasure*? And upon the whole, whether *Monarchy*, being of *Divine Institution*, is not the *Best Form* for the *Good* of *Human Society*.

(7.) His *Authority* must *Determine* you and me too. But we may *Contemplate* his *Wisdom* a *Posteriori*. And see by the *Effects*, that He has *Consulted* better for us than we do for our selves. This has *Occasion'd* what I have said as to *Government* upon the *Point* of *Reason* and the *Publick Good*. I have here-upon *Discuss'd* the *Schemes* and *Presences* of *Milton*, *Lock*, *Sidney*, &c. who *Dispute* for the *Power* of the *People*. And I think I have fully *Shew'd* the *Contradiction* that is in them, and their utter *Inconsistency* with any *Peace* or *Settlement* in the *World*. And I have *Exemplify'd* this by the *History* of the *Grecian* and *Roman Governments*, while under the *Power* of the *People*; and brought it down to the like *Instances* in *Later* and in our own *Times*.

(8.) I have shew'd likewise, That even *Common-wealths* stand not on the *foot* of the *People*. For ther can be no *Dernier Resort* in that *Scheme*. And that the *People* is an *Uncertain* thing, every *Party* call themselves

the *People*, and the whole *People* can do no *Act*, or ever were or can be truly *Represented*. That *Government* never fell so *Low*, as to *Return* to the *People*, but was always taken up by some *Contending Party* or other, who *Subdue* the *Rest* by *Force*. And ther never was a *Popular Government* truly so, tho' often so *Call'd*.

(9.) That *Monarchy* is a *Greater Security* than any other *Form* of *Government* in many *Respects*, chiefly because, tho' a *King* may be *Misled* and take wrong *Measures* (to which all *Governments* are *lyable*) yet he cannot be *Brib'd*, or *Design* the *Ruin* of his *People*, because it is his own *Ruin*, and ther is no *Equivalent* for a *Crown*; whereas every *Senator* may have more given him than his *Share* in the *Government*, and therefore may seek its *Destruction*. Of which we have *Examples* in *Former* and in *Later Ages*. Therefore the *People* can have no such *Security*, as where the *Safety* of the *Prince* is *Wrapp'd up* with theirs, and he cannot *Hurt* them, without *Hurting* himself. Whereas many who call themselves *Patriots* have *Rais'd* great *Fortunes* to themselves by the *Ruin* of their *Country*, even to *Sell* and *Betray* it.

(10) That *God* has told us, as a *Security* to us, that He keeps the *Hearts* of *Kings* in His *Hand*, and *Turns* them as He thinks fit. That He gives *Good Kings* to a *Good* and *Obedient People*, and *Punishes* a *Wicked People* by sending them an *Evil Prince*.

(11.) That this is the *Greatest Security* possibly to be had upon *Earth*. That where we seek to *Remedy* our selves by *Rebellion*, it brings a *Thousand* times more *Ruin* upon us than ever any of *Mankind* suffer'd by the most *Cruel Tyrant*. And if we put our *Settlement* upon the *foot* of the *People*, we *Raise* a *Fund* that is *Inexhaustible* of *Misery* and *Confusion*, and that can have no *End*, or *Remedy*.

(12.) Thus we see, that *God* has most *Wisely* *Consulted* for the *Good* of *Mankind*, in setting up *Monarchy* at the *Beginning*, and in *Governing* the whole *World* by it for so many *Ages*; and has brought us to *Confess* it, while we *Reckon* these as the *Golden Ages*, in *Comparison* of those of *Iron*, when the *Mixt* and *Blended Governments* fill'd the *World* with *Blood* and *Confusion*.

(13.) I have *Intirely Satisfy'd* my self, even, against my *Interest*, in the *Strictest Enquiry* I cou'd make into all these *Particulars*, and after putting all the *Objections* I cou'd meet with from others, or cou'd *Suggest* to my self. And if Mr. *Hoadly* can shew me wherein I have *Reason'd* amiss, I shall have *Cause* to esteem him as my *Greatest Benefactor*.